

Christianity and the War

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The Failure of Fragmentary Christianity

*Bishop Carroll
Wash.*

The Catholic Mind

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Christianity and the War

RIGHT REVEREND JOHN P. CARROLL, D.D.

*A Sermon Preached by the Bishop of Helena, Montana,
on the Occasion of the Re-opening of St. James
Cathedral, Seattle, Washington, Sun-
day Evening, March, 18, 1917.*

“**A**ND when Jesus drew near, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.”—*Luke, xix: 41-45.*

Jesus was making His solemn entry into Jerusalem from Bethany. When He reached the summit of Mount Olivet, His gaze fell on the city. Lit up by the rays of the morning sun, Jerusalem presented a vision of perfect beauty. But glorious as was the sight which greeted His eyes, His prophetic mind beheld beneath it all a scene of desolation. Proud palaces and imperial towers were a heap of smoking ruins. Of the gorgeous temple there did not remain a stone upon a stone. Hundreds of thousands of men, women and children were slaughtered

or sent into captivity. It was over this city that Jesus wept.

And yet there must have been a reason other than the physical destruction of Jerusalem and its inhabitants that drew from Jesus that flood of tears. Was it that He saw in the fate of Jerusalem the failure of His mission and of the religion He came to establish? No, for He knew full well that His triumphant entry into the Jewish capital was only the symbol of the still greater triumph of His representatives, who in the years to come would go forth at His bidding and conquer the world in His name.

Why then did He weep? He tells us Himself between His sobs: "If thou hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes." Jesus was the Messiah whom Israel's Sacred Books foretold. The very Angels trooped forth from heaven on the night that He was born, and proclaimed Him the harbinger of peace. During the three years of His public ministry He preached to His chosen people the gospel of peace, a peace to be attained by the conquest of pride, cupidity and lust. But they wanted a temporal kingdom and a Messiah who would lead them to victory on the battlefield and make Jerusalem the political capital of the world. And so a few days after they had welcomed Him as the Son of David, they repudiated Him as their king, and asked that His blood be upon them and their children. This solemn and public rejection sealed their blindness and their apostasy. Jesus foresaw all this, and therefore did He weep on the day of His triumph. It was not, then, the failure of His mission and His religion that drew from Him those bitter tears, but the failure of His people to accept Him, who alone could bring them peace, and the ruin their blindness

would bring upon their city and the curse that would fall upon their race forever.

If Christ today took His stand upon the Alps, as He once did on Mt. Olivet, what would He see? Not those monuments of Christianity and Christian civilization that had made Europe a vision of "perfect beauty, the joy and pride of all the earth," but instead a land devastated by the foul blight of war. Wherever He might turn His gaze—from Petrograd in the north to the Mediterranean and into the deserts of Africa; from London in the west to Mesopotamia in the east—everywhere He would see the smoke of battle, men fighting one another on land and on sea, in the air, under the earth and even under the waters, the multitudinous inventions of human genius, intended for the progress and civilization of the race, turned into engines of destruction. Everywhere He would hear the groans of the wounded, the cries of the widows and orphans, the piteous appeal of starving children. If He cast His eyes beyond all the seas—to the continent of America, to the land of the Southern Cross or to the realm of the Mikado, He would behold the feverish activity of peoples actually cooperating in the dreadful carnage, or preparing against the day when they may be compelled to take part in it. A world at war, and that war the most horrible in human history! This is the sight which would today greet Christ from His coign of vantage on the Alps.

Would He weep at the sight? Yes, He would shed bitter tears, more bitter even than those He shed over unfortunate Jerusalem. His warm human heart, which loved men so much, would go out to the wounded and the afflicted, and His lamentations over ruined temples and broken altars and blasted firesides would be heard

above the roar of battle in every devastated land on earth.

Would a war-torn world be able to detect in His tears or in His bitter complaints the note of despair, the betrayal of the hopelessness of His religion to give glory to God or bring peace to men? No, Brethren, His very appearance would be a reminder of the triumphs of His religion in other days. It would tell of the wonderful conversions wrought by Peter on the day of Pentecost, and of the unanimity in mind and heart of the first Christian community. It would tell of the division of the world among the Apostles, and its conquest to the teachings of the Master during their lifetime, St. Paul heartening his new converts with the assurance that "their faith was known in the whole world." It would tell of Rome's bloody persecution of 500 years, and at its end the exodus of our forefathers in the Faith from the catacombs and their domination of the world from the throne of the Cæsars. It would tell of the barbarian destroyers of 1,200 years of Roman civilization, bowing down before the Cross of Christ, and, with that Cross engrafted on the emblem of royalty, going forth to establish throughout the length and breadth of Europe the reign of Christian faith and Christian civilization. It would tell how all Europe, roused to the defense of the Holy Sepulcher of the Saviour, checked the insolence of Moslem wealth and power, and held back the destructive tide of Mohammedanism. It would tell how Christianity defended the rights of the people against the arrogance of feudal lords and regal tyrants, and wrested from an unwilling king the Magna Charta of modern liberty, a document whose influence is permeating the present upheaval of the nations and directing towards the triumph of universal

democracy. It would tell of the spirit of chivalry and the "Truce of God," which reduced the frequency of war and mitigated its horrors. It would tell of slavery, that curse of paganism, gradually dissolving, and finally disappearing under the teachings of Christianity and the beneficent action of the Church. It would tell of hospitals and asylums, the native product of the Christian religion, ministering to every ill to which flesh is heir. It would tell of the great cathedrals of the Middle Ages, the despair of modern architecture, the grandest monuments of peace ever erected by the faith and piety of man to the glory of God, monuments which have stood the test of time and the storms of revolution, some of which, unfortunately are being ruthlessly mutilated or destroyed in the mad savagery of modern warfare, not, however, thank God, without the indignant protest of a world which still clings to the religion of which they are the symbols. It would tell of the schools and monasteries and universities, where was kept brightly burning the torch of faith and science during the ages an ignorant world calls "dark," institutions whose full development in the thirteenth century gave to the world a race of scholars who would blush for shame at the supercilious scoffings of some of our modern pedagogues.

Of these and 10,000 other triumphs of Christianity in the past would the appearance of Christ on the Alps be the mute reminder. But what answer would Jesus make to the voices here and there coming up from both belligerent and neutral countries, accusing His religion of failure for not having prevented the horrible conflict which is now devastating the world, slaughtering its inhabitants by the millions and preparing a legacy of hate which will be transmitted to generations yet unborn?

None other than that which fell from His trembling lips on Mt. Olivet when in vision He beheld the ruin of His beloved Jerusalem: "Oh, if thou hadst known, and that in this thy day, the things that are to thy peace, but now are hidden from thy eyes." The Jews had rejected Christ, the Prince of Peace, and would have no king but Cæsar. Instead of the doctrines of humility, justice and charity, which He offered them, they preferred the ways of pride, avarice, selfishness and worldly ambition. He held out to them His precepts and His prohibitions, His rewards and punishments, but He left them free to choose their path. Again and again He appealed to them through the voice of their own Prophets, and last of all through His Apostles, after He had proved His Divinity and Messiahship by His Resurrection from the dead. Blinded by their greed for worldly power and national supremacy, they became confirmed in their apostasy. As a nation they had sinned and as a nation they were punished. The destruction of their capital by Titus ended their national existence and scattered them among the nations where they will remain without priesthood, altar or sacrifice until the consummation of all things. In the mean time, Christ lives and reigns, but the Kingdom of God that He had offered them "has been taken from them and given to a nation yielding the fruits thereof."

And so it is with the nations of modern Europe. For years they had rejected Christ and the things that make for peace, and it is no wonder that these were finally hidden from their eyes. Imitating the Jews who said: "We will not have this man reign over us," some of their governments, temporarily in the hands of infidels, boasted that they had hunted Jesus Christ out of the country and extinguished the light of heaven in the minds of men.

The image of the Crucified was dragged down from its ancient place of honor in the courts of justice and in all other public institutions; Christianity with its teachers and symbols was banished from the schools, and infidel professors in colleges and universities scoffed at the idea of God and His Providence, and openly taught that education without religion is the only solution of the problems of society. Religious men and women, who had consecrated their lives to the alleviation of human misery in hospitals and asylums, in orphanages, homes for the poor, the aged and the outcast, were driven into the streets or exiled from their country, and the institutions they had built up given over to the cold philanthropy of the State. Other governments, while not carrying their infidelity to such a height of blasphemy and cruelty, treated Christianity as a thing to be tolerated rather than encouraged, hedging it with restrictions, which prevented its free exercise. Others looked on it as a negligible factor in the lives of the people, as contributing nothing to national security and progress. Others again, used it as a cloak to cover their ambition for conquest. All had made wealth and commerce and material supremacy the prime object of the national life. Instead of "seeking first the Kingdom of God and His justice," they dedicated body and soul, mind and heart, to the worship of mammon. They were rewarded by the accumulation of wealth and great material prosperity.

But with wealth came solicitude for its preservation and desire for its increase. Fear of being deprived of it by rival nations, led on all sides to the strengthening of armies and navies. Mutual distrust grew apace, until the doctrine of the "balance of power" was resorted to as a means of protection. This only widened the breach

by dividing Europe into two avowedly hostile camps. The policy of competitive armament, which withdrew millions of men from the walks of peace and devoted all their energies to the building of battleships and the manufacture of munitions of war and to the study of the art of killing one another, was the logical outcome. This scheme of preparedness assumed such gigantic proportions that in 1899 the governments themselves in very fear held a peace conference at the Hague to consider the question of disarmament. But they refused to admit to the peace conference the Vicar of the Prince of Peace, the greatest moral power in the world, whose office by its nature and by ordination of its Divine Founder, as well as by the traditions of centuries, "possesses a sort of high investiture as a peace mediator;" a power which in other days not only protected the rights of the weak against the pretensions of the strong, but often succeeded in preventing sanguinary combats between rulers and mitigating the laws of war; a power which only a few years before had put an end to serious differences between Germany and Spain in the case of the Caroline Islands, and was even then arbitrating between two nations of South America. Is it any wonder that, having excluded from their peace conference the highest representative of peace and good-will on earth, they met and talked and did not agree to disarmament? After this, preparation for the inevitable went on with increased fury. The nations had refused to recognize the things that were for their peace and at last they were hidden from their eyes. On they rushed in their blindness and madness down the slippery path which could only lead to mutual destruction, the curse of Holy Scripture having visibly fallen upon them: "Let their way become dark and slippery, and let the angel of the Lord pursue them."

The murder of the Archduke Francis Ferdinand and his wife was only a pretext for the war. It was merely the spark which ignited the magazine. The explosives had been accumulating for years. There was nothing in the dispute between Austria and Serbia which could not have been easily settled by any three reasonable men. But the thing which no man and no court of arbitration could settle was the latent feeling of distrust, jealousy and hatred the nations entertained towards one another, a feeling which was fostered and intensified by the war-like preparations of over forty years, and which then found its full expression in the determination now evident on all sides to crush their rivals. The nations had too long neglected the things that were for their peace, and now these are hidden from their eyes in the smoke and confusion and hatred and slaughter of the awful conflict. It is over the neglect and blindness that has brought on them this deluge of blood that Christ would weep today from the summit of the Alps.

And yet, could not Christ have prevented it all, the war and the causes which led to it, the blindness and wilfulness of nations? Yes, just as He could have prevented the apostasy and blindness of the Jews, and the consequent destruction of their city. But He could have done it only by taking from men their freedom; and this He pledged Himself not to do. For he wished His religion to be a reasonable service, the service of free wills and free hearts. Of that religion He could say what the Book of Ecclesiasticus (Chap. xv) says of God's government of men: "Say not, God hath caused me to err, for He hath no need of wicked men. The Lord hateth all abomination of error, and they that fear him shall not love it. God made man from the beginning and

left him in the hands of his own counsel. He added His commandments and precepts. If thou wilt keep the commandments and precepts . . . they shall preserve thee. He hath set water and fire before thee: stretch forth thy hand to which thou wilt. Before man is life and death, good and evil; that which he shall choose shall be given him. . . . He hath commanded no men to do wickedly, and He hath given no man license to sin." The Divine Founder of Christianity left the nations of the world free to follow the teachings of His religion. He held out to them His commandment and precept, His promises and His threats, His rewards and His punishments: "Justice exalteth a nation . . . sin maketh nations miserable" (Prov. xiii: 34); "the nation and the kingdom that will not serve thee, shall perish" (Isaias. lx; 12). Through the voice of His Vicar, broken-hearted at the thought of the awful catastrophe, that threatened the world, He cried out with the Psalmist: "And now, O ye kings, understand: receive instruction, you that judge the earth. Serve ye the Lord with fear. . . . Embrace discipline, lest at any time the Lord be angry and you perish from the just way. When His wrath shall be kindled in a short time, blessed are all they that trust in Him." (Ps. ii: 10-13). But they heeded not the admonition. They rejected the graces that were proffered them. Pride ruled their wills and they chose the path of destruction. Theirs is the guilt. Christ and His religion and the Providence of God are not to blame for the evils that followed.

Besides, foreseeing that the abuse of free-will would always be a fruitful source of discontent and injustice in the world, Christ never guaranteed that Christianity would put an end to war. On the contrary, He tells His

disciples that even at the end of time, when Christianity will have about completed its mission on earth, there shall be wars: "When you shall hear of wars and rumors of war, fear ye not, for such things must needs be. Nation shall rise against nation, and kingdom against kingdom." (Mark xiii: 7, 8). Speaking of the cause of wars, St. James (Chap. iv) says, "Whence are wars and contests among you? Is it not hence, from your lusts which war in your members? Ye covet and ye have not; ye kill and envy, and ye cannot obtain; ye fight and war, and ye have not, because ye ask not." While war may be just, when waged to defend or vindicate a nation's rights, still it always has its roots in sin; namely, in the injustice or greed which causes it. But injustice and greed, like scandal, will always exist. Hence wars will never wholly cease. Christianity cannot be blamed for not preventing them, as long as she inveighs against the sins which cause them. Adapting the language of Christ regarding scandal, she will ever cry out: "Wo to the world because of wars. For it must needs be that wars come: but nevertheless, wo to that man or that nation by whose sins war cometh."

If God did not prevent the present war, He must have permitted it. But what reasons could He have to justify His permission of so terrible a calamity? Two excellent ones. The first reason is to punish the nations. Unlike individuals, nations have no eternity. Their good or evil deeds are rewarded or punished in time. The nations of modern Europe have sinned and sinned grievously, and deserve to be punished. God could have punished them Himself directly by earthquakes, pestilence or famine. "I will visit their iniquities with a rod and their sins with stripes," (Ps. lxxviii: 33) said He by the voice of the

Psalmist. But in His wisdom He permitted the punishment to correspond to the sin. The nations had repudiated or ignored Him, and put all their trust in their own strength and wisdom—in gold and silver, “in chariots and horses,” in guns and battleships, in science and the hidden forces of nature. He permitted them to turn all these weapons against one another. Their wealth, accumulated by the toil of generations, is being poured out like water. The mechanical inventions and scientific discoveries, which were hailed as the heralds of a golden age of peace and civilization, have only made the butchery more swift and horrible. The armaments, whose deadly perfections it was said would make war so terrible as to render it unthinkable, are filling earth and sea and sky with the dread reality. Truly hath the prophecy been fulfilled: “He will arm the creature for the revenge of His enemies.” (Wisdom, v: 18). “He will sharpen His severe wrath for a spear, and the whole world will fight with Him against the unwise.” (Wisdom, v: 21). Each side was determined to crush the other. The end, whatever it will be, will mean for all sides destruction hitherto unknown in the annals of war.

But God permits this war, not merely to punish the nations, but to make the triumph of Christianity more glorious. “Nor would the Omnipotent God,” says St. Augustine, “who has supreme power over all things and is infinitely good, ever allow any evil in His works, if He were not so great and good that He can draw good out of evil. . . . For He even judged it to be a better thing to draw good out of evil than to permit no evil to exist.” Thus the blood of martyrs was the seed of Christians, and the greatest crime ever committed in history, the crucifixion of the Son of God, was the occasion of the Redemption of the world.

Will God draw good out of this war? We see signs of a great moral awakening. In the belligerent countries the temples of religion are crowded by millions who had grown careless and indifferent, or had lost faith in God and His Providence. Ministers of religion, who had been condemned by iniquitous governments to take part in the horrible butchery of their fellow-men, are carrying on their apostolate on the battle-field, in the trenches, in the hospitals, and winning countless souls to God. Consecrated nuns and Christian women of the world are nursing the wounded and holding to the lips of the dying the image of the Crucified who shed His blood for them. The charity of Christ has stirred the hearts of men as it never did before, and the wealth of the world, like the good Samaritan, is pouring oil and wine into the wounds of body and mind made by the awful conflict. The spontaneousness with which the people of the whole world have turned to God in prayer is a confession of the weakness of human means to save man from his own folly, and of the dependence of man on God, and of his responsibility to God's law.

The Governments, too, are beginning to realize that unless this war is to be carried on until all its participants are exterminated, they must put away from them, in the consideration of the terms of peace, the purely materialistic ideas, which have hitherto regulated their relations with one another. They appreciate now more than ever, the truth of the predictions made in 1899 by Waldeck Rousseau, Prime Minister of France, regarding the peace conference of the Hague and the necessity of a moral sanction: "Your international conventions are going to have exactly the same value as my arbitration in labor difficulties. The labor syndicates accept the clauses

which favor their claim and refuse to bind themselves by the others, nor can any one compel them. Having no property to lose, they cannot be hurt, and my decisions are a dead letter. Exactly the same result will occur to your international conventions. They will be respected by such States as find them no burden; the others will simply wait for the opportunity to violate them as soon as they see that it is to their interest to do so, and they are strong enough to do so with impunity. In your case, as in mine, there is one thing wanting—a sanction.”

Whence is to come the sanction that will compel all the nations—the strong as well as the weak, to respect the treaties they have signed? Signor Meda, the Italian Minister of Finance, tells us in an article recently contributed to the *Corriere d'Italia*, entitled, “Search for a Guarantee for a Peaceful Living Together of the States”: “The powers of Europe will and must realize the necessity of creating among themselves by common agreement the spirit of a new legislation. This must be subordinated to a moral authority, recognized by all; and the only possible one is that of the Church which presided over the formation of the modern Christian States of Europe, and which with its teaching, as old as its first teachers, but always young, will offer once again to the peoples the fundamental principles and the rules for international agreements—the principles of Catholic morals.”

Who would have thought at the beginning of this war that a Cabinet Minister of the nation that despoiled the Sovereign Pontiff of his possessions and his independence in 1870, and persuaded the other nations to exclude him from the peace conference at the Hague in 1899, would so warmly advocate the necessity of submission to the moral principles of the Church and to the moral authority

of the Pope as a sanction for the inviolability of international agreements? And yet, this is just what has happened. The fact is that the nations of the world feel the need of some moral authority; of someone whose authority extends to all peoples and rises above the rivalries of States; of someone who, having no temporal interests to serve, could speak to the nations on behalf of God and religion with absolute impartiality; of someone to whom the nations could submit their differences before having recourse to the shocking arbitrament of war, and who could appeal to their higher nature by proposing the considerations of justice, charity and truth. No one can fail to observe the position of authority and influence almost universally conceded to Benedict XV during the present war. Nations, like Holland and England, have sent ambassadors to the Vatican, a thing they had not done since the Reformation. Germany announced that a copy of its recent peace proposals had been sent to the neutral nations, and to the Holy See. The voice of the Holy Father, pleading for better treatment of the wounded, for an exchange of prisoners, for the alleviation of starving children, for the immunity of non-combatants and of the monuments of religion and civilization, has been heard and respected throughout the world.

The lesson which the Powers of Europe are now learning is not a new one. There is a maxim which has been accepted by governments and great statesmen for a thousand years, namely, that if the peace of the world would be preserved, the independence and moral leadership of the Papacy must be respected. This maxim the Congress of the Nations at Vienna in 1815 recognized. It was recognized again by the Congress of the Nations in Paris in 1856. The nations, assembled at the Congress of the

Hague in 1899, refused to recognize it, and they are reading the handwriting of their error in the mad hatred and destruction of the present conflict. Happy will it be for Europe, if the lesson is well learned before the close of hostilities. Then "justice and peace will have kissed," for peace will then be founded on the basis of justice and Christian morality, the only basis which can make it lasting.

There stands on the Andes Mountains in South America, 14,000 feet above the level of the sea, on the boundary line between Chile and the Argentine Republic a heroic statue of Christ, His left hand holding a cross and His right hand raised in blessing. It is the monument erected by these two Christian nations to commemorate the settlement of the boundary dispute, which had more than once seriously threatened their peace. It is a reminder to these two republics that the blessings of peace, which Christ brought to earth, will descend upon them and remain permanently only on condition that they live up to the teachings of Christianity, of which the Cross is the symbol.

When this war is over, let there be a "Christ of the Alps," as well as a "Christ of the Andes," erected by the reconciled nations of Europe. Let it be erected in this year of grace, nineteen hundred and seventeen, hereafter to be known as the year of the Great Peace. At its dedication let there be assembled representatives of the hitherto belligerent powers, the White Father of Christendom presiding over the solemn ceremony. Let there swell to heaven from the hearts as well as from the throats of that grand assembly a *Te Deum* of peace and not of victory, the prayer of all, the one Christ taught His disciples, and which He wished to be the prayer of nations as well

as of individuals: "Our Father, who art in Heaven. . . . Forgive us our trespasses, as we forgive those who trespass against us." Let there be pilgrimages every year to that sacred shrine from every nation in Europe to keep alive unto the remotest posterity the twin sentiments of love of God and love of fellow-men. These sentiments are the only ones that will bring down on Europe the blessings of peace, profound and lasting. Thus will the "Christ of the Alps" become the monument of the triumph of Christianity over the ills of Europe's last and most devastating war.

Will America become involved in the war? I hope not. I know not. Two things I do know. The first is that America does not want war. If she is forced into it, it will not be a war of aggression or a war of conquest. It will be a war to defend the just rights of every American citizen in every land and on all the seas. To paraphrase the words of Decatur, its shibboleth will be: "Millions for defense, but not one cent for conquest." Another thing I know is that every American citizen, no matter what his ancestry or his creed, will be loyal to the chief authority of our republic and obey it as the very authority of God, from which it is derived and which it represents, Catholics will be foremost to harken to the call of the President of the United States and to defend the honor of the Star Spangled Banner. Let others equal them if they can.

The Failure of Fragmentary Christianity

MOST REV. THOMAS WHITESIDE, D.D.,

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THE child is the most valuable asset of the nation, as being the hope of the future. All are agreed that at all cost the child's welfare must be safeguarded, before birth, after birth, and most particularly during its school years, for its education is to decide the future place of England in the world. Royal Commissions are already sitting and making their recommendations for future legislators.

But it cannot be forgotten that by Divine law, as well as by principles embedded in the law of the land, the child is the child, not of the State, but of its own parents. Governments may decide what in their judgment should be the best intellectual, literary, and scientific training of the future citizens of the nation; and in promoting that decision they will find, as regards Catholic children, the Catholic Church one of their most loyal allies. But the Church will never allow either child, or parent, or Government to forget that it is not by bread alone that man liveth. The duty of the parent, with whom the responsibility chiefly lies, is to see that, whilst the children are duly trained to play their part as worthy citizens of a world-wide empire, they none the less, but rather the more, are prepared for their higher destiny as future citizens of a heavenly kingdom, for which life is a period of preparation and probation.

Various educational schemes are now being put forth by which it is hoped that in the future we may hold our own in the rivalries of commercial life. This is,

no doubt, as it should be. But if there is one lesson that the whole world has learnt in the present war, it is that disaster and ruin sooner or later are bound to overtake the nation which allows the pursuit of material success to oust from the minds and hearts of its people moral and spiritual aims. Already some of our leaders of industry are sounding a warning note. They tell us that "the true function of education is to teach a boy not so much how to make a living as how to live." As our future citizens are to be taught how to think imperially, they might take to heart the words of perhaps the greatest imperialist of modern times, Mr. Cecil Rhodes. "Their school days," he says, "are the years in which to teach the children that there is one thing better than material instruction, and that is, religious belief."

It is precisely about the religious belief of the children in the schools of the country that the heads of religious denominations have serious grounds for anxiety. Its results, as seen in the religious frame of mind of the average soldier at the front, when brought face to face with danger and with death, have created a feeling little short of dismay amongst them.

The Catholics alone are excepted. Even before the great war overtook us to test the value of the religious training in our schools, we have been more than satisfied. The gigantic sacrifices made by the poorest section of the community to have their own schools, have long ago had their reward. We have seen generations of our children growing up with their faith strong and their purity unsullied. We have seen them emerge from school life with an accurate and deep knowledge of their Faith, tested by periodical examinations in a wide syllabus of instruction, with well-formed habits of daily and even hourly prayer,

habits of examination of conscience, and so of sensitiveness to sin, habits of careful preparation for the Sacraments of Penance and the Holy Eucharist, and of regular and intelligent participation in Divine worship. These habits they have taken with them into the world. Amongst them, no doubt, there are some who have been carried away by the stream of worldliness and indifference, who for a time, at least, have neglected the practice of their religion. But, in the main, the results have been most consoling. We see before our eyes the attendance at Divine worship increasing every year far beyond the natural increase of the Catholic population. We see, in our own diocese alone, the number of Communions made increasing by hundreds of thousands annually, and at present reaching more than five million Communions in the year. We see the sacrifices they make, and make cheerfully, for the spread of the Faith both at home and abroad.

When the war broke out, we had reason to be proud of the way in which our Catholics flocked to the colors at their country's call. And there, at the front, in the danger zone, we have heard again and again of the attitude of the average Catholic towards God, as he mounted the parapet of the trench to face danger and death, or as he lay with his life ebbing away in the hospital or on the field of battle. His truly religious spirit, his readiness to seek in prayer, and in the ministrations of the Catholic Church, the courage and strength to face the worst, his trust in God's help and protection—all this has been a revelation to his non-Catholic comrades. And those whom he had left behind him at home—mother, wife, sister, or children—have more than ever crowded the house of God, to pray for their absent one, and to seek comfort in their sorrows. All these things show the value of the religious training in our Catholic schools.

On the other hand, it cannot be gainsaid that one great lesson that this war has taught is the absolute inadequacy, on the whole, of the religious teaching given in Anglican schools, and of the total failure of the undenominationalism of the provided schools of the country, to prepare children for the various crises of their lives. As the Anglicans themselves admit, in a large majority of their schools they have made a fetish of the literary, geographical, and historical aspects of the Sacred Scriptures. But the things that matter, the fundamental principles of Christianity, the majestic truths which stand out four square amidst the storms of centuries—the Person and Natures of Jesus Christ, the end of man, the duties of adoration and thanksgiving which man owes to his Maker, sin, atonement, the Passion and Death of Our Lord—all these things have long ceased to be part of the daily lessons of their children.

For a large proportion of the children of Anglicans, for almost all those of the Nonconformists, and of those who stand outside organized Christianity, their fate has been worse. Their religious instruction is what they would term undenominational Christianity. This, they would explain, is the residuum of Christianity, after all the doctrines have been eliminated upon which the various Christian denominations are not agreed. The result of this has been that generations of children have passed through the council schools, outside of which they have received no other religious instruction, and yet do not believe in the Virgin Birth, or in the Divinity of Christ, do not believe in the Sacrifice of Calvary and the Atonement, or in the actual Resurrection of Christ; and whose positive religious beliefs are of the haziest, chiefly derived from the changing views of their teachers. And how has

this fragmentary knowledge of the saving truths of Christianity worked out in the lives of those who have been taught in such schools?

One primary test of religious conviction is the attendance at Divine worship on Sundays. Yet outside the Catholic Church there is one fact which the leaders of all denominations admit and deplore, and that is the great falling off in the number of those who attend their churches on Sundays, the downgrade being especially marked during the course of the past few decades. It cannot be denied that the largest, and probably the chief, contributory cause is the defective religious training given in their schools.

And when Catholic and non-Catholic are brought together face to face with death on the field of battle, it is then that the comparative value of their early training stands out in bold relief. There are not a few non-Catholic observers who have not hesitated to give expression publicly to their views. One of them, Mr. Ian Malcolm, M.P., says:

War does one of two things to a man: either it deepens the religious sense, or it expels it altogether. Which it does depends enormously on early training. I have noticed the occurrence of both of these phenomena in the French army. . . . Immeasurably the greater number I have heard of have been of men deepened in their convictions, or returned perhaps after long desertion to the colors of Christ. . . .

I have seen regiments and battalions bowed in worship; silent, shrouded congregations at all hours, prostrate in prayer and intercession. They were not moved to such devotion by any ethical, indeterminate, undenominational, new-fangled theories of a higher life. No, they were just practising the religion taught to them by their mothers or their village priests in their childhood, a religion based upon the most definite, the most dogmatic, principles of the Incarnation and the Atonement. That

was what they wanted in time of trouble. No shadowy substitutes, no short cuts, no compromises would give them the courage that they needed in the trenches or in the home. So, under the shadow of the guns, or stunned with grief, they turned again like children to their mother's knee, and clasped in faith the outstretched hands of the Man of Sorrows.

A similar testimony is provided by an Anglican chaplain at the front. He is amazed at the total want of appreciation of the supernatural on the part of the non-Catholic as compared with the Catholic. He says:

The almost entire ignorance of the average soldier of the elements of religion, the paucity of confirmed men or regular communicants is simply, appalling. A Roman Catholic soldier knows at once what to do. He asks for a rosary to help him to say his prayers; he asks you to get him a priest; he wants to go to Communion or to make his confession. He knows the Gospel of Christ; he understands about repentance, about grace, of the presence of the unseen army of saints and angels. Our poor Tommy, not from any fault of his own, but from our neglect, is quite unconscious of most of this as a reality.

With first-hand evidence such as this before them, non-Catholics are beginning to realize that a radical change is needed in the religious instruction of their children. The Catholic ideal is being recognized as the only feasible one. The leaders of the Anglican Church seem bent on laying far more stress in future on the religious training of children.

All will rejoice that the evidence from the front will bring about the bankruptcy of undenominationalism. For some years past a strong reaction has been setting in, in favor of the necessity, for both old and young, of definite dogmatic teaching. Let us hope that one of the blessings for this country that may issue from the present war, may

be the triumph of denominationalism over undenominationalism. When the future problems which center round the child have to be faced, we cannot but feel that with the evidence of the failure of undenominationalism before its eyes, that religious denomination which refuses to have its own denominational schools will incur a grave responsibility toward the country. It is only in such schools that, by careful and earnest instructions, day after day, week after week, and year after year, the responsible leaders of a denomination can make a life-long impression on the minds and hearts of their children, by whatever of Christian truth, by whatever of Christian power and influence still finds a home in their midst.

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